A U M

The small old path that stretches far away, has been found and followed by me. y it go the Seers who know the Eternal, rising up from this world to the heavenly orld. —BRIHAD ARANYAKA UPANISHAD.

THEOSOPHY

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SIGNS OF THE CYCLE

EVERY inquirer into Theosophy very soon finds himself faced with two problems which he cannot ignore if he would. The future of the Theosophical Movement will necessarily depend upon the decision reached by these constantly incoming students, in the same way that the existing condition of the Movement is but the unavoidable sequence of the decisions arrived at by the older Theosophists when they were confronted with the same problems.

There are few living Theosophists who do not know and admit that the actual present state of the Movement is deplorable, and many are the plans proposed to remedy the situation. What the great majority of members in the various Theosophical societies do not perceive is, that the remedies proposed are compounded by the very doctors who originally inoculated the Movement with the virus from which it now suffers. It would be a vain reliance on human nature to expect these same Doctors of Theosophy to admit that their diagnosis was wrong in the first place—as vain as to look to them now for any curative prescription. Whether older members or new students, Theosophists who wish to learn the actual facts before they are committed beyond recall to partisan and sectarian influences will have to make their own unbiased search of the available evidence and testimony.

This at once brings to the fore the two unsolved, or erroneously solved, problems mentioned: (1) What *is* pure Theosophy? (2) What is the competency and the credibility of the various exponents of Theosophy and Theosophical history?

Taking the last question first, it is self-evident that any witness

on any subject will claim that his is competent and credible testimony. Yet everyone knows the natural tendency of human nature to "take sides" on any subject; that prejudiced and biased evidence cannot be trusted, not to speak of testimony offered with sinister motives behind it. What is the safe-guard? *Cross*-examination of the witness' own statements, and their careful comparison with the testimony of other witnesses under the same criterions. How much more is this precaution necessary when the witness is at one and the same time either plaintiff or defendant in the issue, and therefore on the defensive so far as his own interests are concerned. A single moment's reflection is sufficient for any man to realize for himself the extreme difficulty of getting at "the truth, the whole truth, and nothing but the truth" in the most ordinary everyday matters. The difficulty is augmented a thousand-fold when the case to be adjudged is that which demands and compels the decision of every entrant into the sphere of the Theosophical Movement. That difficulty is inherent, not merely in the nature of the case, but in human nature itself—but its difficulty is no excuse for ignoring it any more than for being misled by it into a fatal course.The very fact that the Movement is sick should arouse every true Theosophist, new or old in his studies, to do his utmost to solve these problems for himself and to assist all others to do likewise.

Turning now to the first question, the inquirer will find an entire unanimity of evidence that the original Theosophy was brought, taught, and recorded by H. P. Blavatsky, and declared by her and her Masters to be a portion of the anciently universal Wisdom-Religion; together with the statement that no more would be given out till toward the close of the present century, and that not much more would be given out for centuries to come. Next comes the unanimous extant testimony to the fact that without a solitary exception every Theosophist who entered the Movement recognized originally that H. P. B. was the Agent or Messenger of the Masters of Wisdom, chosen by themselves for the work she came to do; that therefore her position in the Movement was unique and exceptional. There are abundant extant direct Messages from the Masters Themselves during the formative period of the Movement to many different persons who for one reason or another, at one time and another, questioned her competency or her credibility as Their authorized Representative. No other deduction is possible from any of these undisputed early Messages than that They *knew* her through and through, had entire confidence in her integrity and *bona fides,* relied upon and defended her to the extent that the Karma of the Movement, voluntarily assumed by her, permitted;

and, finally, that They approved in general of all that she did and recorded. These various Messages did not come to her—they were sent to those who were sincerely interested in Theosophy and the Movement, but who, because of their human weaknesses and ignorance, judged her as they needed to judge themselves.

Putting the two problems together, the student and inquirer must needs recognize that mankind never received anything from alleged higher sources except through some living human being. Every so-called "revelation" has necessarily been voiced by some living man among men. There have been, as there now are, prophets and false prophets: the truth or falsity is not determined by the claims of the prophet, but by the nature of the "revelation." This should be self-evident to any man, but is as little heeded among Theosophists as among their fellows in the world at large. Theosophy, whether as the story of anthropogenesis and cosmogenesis, as a Science, a Philosophy, or a system of Ethics, stands or falls on its own merits, irrespective of its exponents or of the means by which it has reached mankind, but of what value or vitality is it if it does not conduct the student to its Source? And how can that come to pass if the student fails to recognize the sacrifices made in his behalf by Messenger as well as Masters? To infer or conclude otherwise may be natural to human nature, but is the very antithesis of the Divine nature incarnate in the Masters, whose sole object is to awaken that Divine nature in humanity. On this very subject, the true student may ponder the last words written by William Q. Judge before his death in 1896, words concluding an article* in defence of the nature as well as the mission of H. P. B. —words which ought to burn like letters of fire in every loyal heart:

> "Masters say that Nature's laws have set apart woe for those who spit back in the face of their teacher, for those who try to belittle her work and make her out to be part good and part fraud; those who have started on the path through her must not try to belittle her work and aim. They do not ask for slavish idolatry of a person, but loyalty is required. They say that the Ego of that body she uses was and is a great and brave servant of the Lodge, sent to the West for a mission with full knowledge of the insult and obloquy to be surely heaped upon that devoted head; and they add: 'Those who cannot understand her had best not try to explain her; those who do not find themselves strong enough for the task she outlined from the very first had best not attempt it.' "

*Reprinted in THEOSOPHY for May, 1913.

Are Theosophists to study the teachings of H. P. B., to emulate her example, to recognize that her status in the Movement is *sui generis,* as is the Theosophy she recorded? Or are they to study the writings and follow the example of those who came after her, who profess to speak in her name and in that of her Masters? What has been the cause of all the contradictions in doctrine, all the wandering in the wilderness, all the confusion and bewilderment which have afflicted the Movement since her death, and which prevail today? There is no room for compromise, no room for mental reservation, no room for reconciliation between the two paths. What other remedy is there than for Theosophists to turn and return to their duty? The destiny of the Movement depends today as it has ever depended, on the competency and credibility attached to H. P. B., her nature, her mission, her message.

The Theosophists of our time are reincarnations of the same Egos who in many former times were attracted within the sphere of the Movement. We have to face not merely the Karma of fifty years, heavy as that is, but the momentum of many former mistakes and failures. This is the season of the year when nature's provision is most favorable for the renaissance of all physical life. It is not less auspicious for a renaissance of the original life of the Theosophical Movement. It is rendered more so when we remember that it was in Spring that both H. P. B. and Judge completed their allotted labors in the field of human life, and "died" as they say. Perhaps—who knows?—what Mr. Judge once wrote of her at the recurrence of "White Lotus Day" may still be true: "All the same, our 'Old Lady' may not be so far away as some think." Perhaps, also, the same thing may be true of Mr. Judge himself—who knows? For more the facts are investigated, more it will stand out that Judge knew H. P. B. as H. P. B. knew Judge.

Earnest and serious Theosophists may well ask themselves whether the appraisals they have hitherto made or accepted of H.P.B. and Judge are in fact the true measure of the Theosophical and Occult status of the great Messenger and her Colleague. They will never be able to solve the perplexities of the Movement until they understand H.P.B. and Judge as H.P.B. and Judge understood each other.

INDIFFERENCE?

MEN will continue to die until they learn how to live. The history of nations shows that few countries in times of peace prepare for war — except those who intend to make war. If we prepared intelligently, during periods of prosperity, to meet periods of adversity, there would be no periods of adversity — that is, if we prepared *intelligently*. We could not prepare intelligently by learning the effects of adversity; we have been doing that for millions of years and are little wiser. Nor could we prepare by learning the effects of prosperity; we have been working at that too for millions of years and have learned little. But we *could* learn something of the law by which these contrasts are made to appear; that requires effort.

But, objects the well known "man in the street," what is the use of all this study since the only proper way to learn is by experience, and we are continually getting experience. Yes, we are, and when experience shows us that an axe will cut down a pine tree somewhat better and quicker than a penknife, though by the same process, the experience has been worth something. But the man who has learned the results of the experience of many other men — or the law and process of cutting — will never have to make comparative experiments with knife and axe.

The attitude of "It's too deep for me," all too often keeps men from the spiritual knowledge right at hand. The saddest feature of this attitude is that it is neither necessary nor true. H. P. B. tells us, "To the mentally *lazy* or *obtuse* Theosophy must remain a riddle," but all through her writings she shows the possibilities accorded to each degree of mental equipment. Judge, in likening Theosophy to the ocean, states, "Unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow at its shores, it will not overwhelm the understanding of a child." Indeed, if a little child has learned one simple statement of Law which he, *as a child,* can use in all his childish experience, has he not as much as the greatest scientist, who in all the experiences and experiments of his science must make use of that same law?

Many apparently "worthwhile" people meet the statements of the teachings with the same remark, "It's too deep for me." While this may merely indicate mental laziness, we should recognize the fact that some people have heard of Theosophy with the wrong emphasis; they have been told so much *about* what Theosophy is

that they have missed an opportunity to hear *what* Theosophy is. One student, for instance, was approached by a friend who, in his search for a satisfying philosophy, had reached the point where further effort seemed useless. From catholicism to "metaphysical" systems, he had tried them all, and found no help. "The last man I talked to told me the philosophy he advocated was contained in fifteen large volumes and I must master them all before I could understand anything. Is Theosophy anything like that?" "No," was the reply, "We may have that many books, more or less, but the essence of the philosophy is in three short statements, contained in this little pamphlet, and if you can comprehend them they will make any book or any statement more understandable."

"Learn by doing" is a slogan of modern educators, and often seen in the advertisements of trade schools. "The universe exists for the soul's experience," says Theosophy. Yet we may be attentive to the methods and indifferent to the Law, thus prolonging our need for experience. We may not think, because we are so busily involved with action, that we have time for study, yet our vanity would cause us to reproach any one who would suggest that we continually act without thinking. *It is just when we are busiest that we have the greatest opportunities for learning.* And why?

We of the West are not a meditative race; we act rather than think. The philosophy of the older Orientals was often expressed by means of the fruit of contemplation and reflection; we, in contrast, learn by means of the mistakes we make and the work we perform in correction thereof. If we perform an action and learn from its effects that the action must not be repeated we have learned only a part of our lesson; there remains to be learned exactly *why* the action must not be repeated. But we are so busy, so hurried, so energized by the effects of our own acts and those of our race that before we take time to meditate we are involved in another whirl of actions.

Yet, while we may not refrain from action, we have been given a guide that will make every action of true usefulness. That guide is the Law of Karma and we are its administrators as regards the essential points of our lessons wherever we go and apply them whenever and wherever we may. Lacking leisure for meditation and contemplation, we might well learn why actions must be performed or left unperformed. We might inscribe our daggers, as did the Chinese, "A moment's forbearance may save years of disgrace." Or we might write upon our shoes, "In walking keep

the correct path; be not looking for good luck." And we might cultivate patience through another Chinese precept, "A gem is not polished without rubbing nor a man perfected without trials."

The Three Fundamenal Propostions of the *Secret Doctrine* contain the outline of all that the student need know. From these, as from carefully drawn plans, are built the structure of the philosophy of Theosophy. Any error in the plans will result in a distortion or weakness in the structure; therefore it behooves the student to check his plans and make certain that they are based on laws of mathematical accuracy before the raising of the edifice is attempted. Indifference as to the law will ruin the architect. Where, in the world's histories, are recorded the teachings of indifferent men?

The "three Qualities" of the *Bhagavad-Gita* have been much pondered by the more than one hundred and fifty generations since the *Gita* was first spoken, and are of constant concern to innumerable present-day students of that most practical of all Scriptures, Theosophists among them. These Qualities do not proceed from Spirit-man, but are Nature's involuntary reaction to his Will—or Motive. Nature itself has no more will or motive of its own than a shadow or a machine, but under Newton's famous laws of motion (themselves a phase of Karma) must necessarily go on acting in the direction given originally by Spiritual man—until his Will is changed and the imparted energy either exhausted or turned into a higher channel. Left to itself Nature cannot act at all, but remains lethargic, indifferent—in *pralaya*. When Man is "indifferent" to the universal sweep of Karma he by that fact identifies his consciousness with the involuntary half of Life represented by the term "Nature," and loses his Will, which means his freedom of choice, his liberty of soul and mind—his Divine principles, in short. All this is symbolized in the phrase "Kali Yuga," and *personified* by all too many men. Hardness of heart, indifference of mind, are not for the seeker for the solution of the Mysteries of Life, here and hereafter.

NATIONAL CYCLES

. . . It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her to.* (*Secret Doctrine*, 1888, I, 646).

Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge will produce a new and higher state of civilization. This newer and better development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in *Manas* the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. And along this road are the points when the small and large cycles of Avatars bring out for man's benefit the great characters who mould the race from time to time. (*Ocean of Theosophy*, 1893, p. 119).

. . . Race and national cycles are both historical. The individual cycles are of reincarnation, of sensation, and of impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years, and this in its turn gives us a large historical cycle related closely to the progress of civilization. For as the masses of persons return from *devachan*, it must follow that the Roman, the

> Greek, the old Aryan, and other Ages will be seen again and can to a very great extent be plainly traced. (Do. 121).

THE endeavor to form a logical and scientific concatenation from historical data, is one of immense difficulty. It is evident that rigid and mechanical ideas about national reincarnations would be deadly. It is the recurring appearances of groups of distinctive individuals, their interrelations, the mixtures of racial blood and the corresponding national system—the last being results and not causes—that must be taken as the guide. A conquering nation may in future cycles find its ranks swollen vastly by the egos of those whom it has subjugated in the past. A small group—like ancient Greece—which has occupied some pivotal point in world development, may be the nucleus and guide of a great nation of the future. And there is the difficulty of the disparate Devachanic periods of Egos of variant stages of evolution in the same race. Nor is it a light task to determine where a nation really begins and ends; both events being metaphysical rather than physical.

In each case, moreover, the national cycles are confused by the constant occurrence of subcycles, in the form of conquests or internal upheavals resulting in new orders within the nation. For instance, England had her Saxon period, her Monarchic and Feudal times, and is now ending her period of democracy and empire combined. France went through the Frankish Empire, the Feudal Period, the Empire Period; Germany underwent the Frankish Empire, the Saxon Kings, and the period of the modern empire. Russia has undergone the Republic of Novgorod, the Mongol Period, the Empire Period, and has just entered a wholly new phase. A typical rise and fall is represented by the three phases of Rome—Etruscan, Republican, and Empire.

The record is further confused by sudden destructions or absorptions of nations into others; typical examples being the curtailed periods of Greece and Carthage. The Empires of Conquest pure and simple usually have lasted but one or two hundred years, forming pralayas between successive phases of a national history, except in cases where real assimilation by some kinship of natures took place; but these brief and violent accidents play a misleadingly important part in history as taught.

Two notable enemies faced Rome in her days of glory. The one was a Semitic power, a dour, grim, grasping commercial nation with bloody gods, once mistress of the sea—Carthage. From her Rome wrenched the sea power and destroyed her utterly after

generations of war and hatred unparalleled in the history of the world.

Ensconced securely behind the British Channel, absorbing the wealth of the world like a vast octopus, England in the 20th Century found herself facing a Power whose veins were poisoned by hate against her; a power instinctively avid to tear the sea from her, a power whose expanding commercial ambitions found her a lion in the path; a power which built for decades with the one grim purpose of destroying her, moved by ancient and dark animosities understood least of all by their possessor. Was not "Der Tag" of the German the long-delayed echo of the ferocious "Delenda est Cathago!" of the Roman Cato?

Old Rome, in destroying Carthage, destroyed herself; the fall of Carthage was her own death-blow. Did Germany and England in 1914 drag one another down to mutual and incurable disaster? Does not the Roman blood of the Britannic invasions run strong in England's sons, and do not the majority of all Jews in civilized lands bear German names? The destruction of Carthage by Rome, and of Judea after her, set the Jews wandering the earth, the homeless Semites of Carthage becoming numerous and easy converts to Jehovah—whose dark ferocities were the faithful echo of the voice of their own Moloch. Has not their kind infiltrated into all Germany, their commercial powers armed her with gold? Whence the strange insane grasp taken by the ideal of forgotten Palestine upon the mind of Wilhelm II?

Let us turn to those little Greek cities, seemingly so weak, which played so vast a part in world history. Evaluating the Greek spirit, let us look in modern times for a national mind quick, penetrating, agile, facile, but in some ways strangely inept; for a warlike, fanatical patriotism, a high emotional intensity, and a national "persecution complex;" for an indomitable courage, and a romanticism queerly combined with a calculating greed. Where else than on the Seine? From the decline of Greece to the glory of the French Empire measures two thousand years; from the decline to the Frankish times only nine hundred. Rome in the end subjugated the Grecian cities and absorbed them into herself. The consuming ambition of France, until the world war, was to subjugate and absorb England. Nor can we overlook the fact that Rome and Carthage, after joining to break Grecian power, fell immediately thereafter into the deadly enmity which destroyed them both. England and Germany, combined to destroy France under Napoleon; England and France combined to destroy Germany under Wilhelm! Facing Athens, the cultural heart of Greece, was another Grecian power

of opposite temperament; a grim, militaristic, unartistic, uncultured regimented power, taking its very babes from their mother's arms to lodge them in barracks. If in the German Empire France and England met Carthage, in Prussia, the moving spirit of that Empire's militarism, Athens in France met Sparta!

Is it surprising that Madame Blavatsky remarked that several of the great nations were on their highroad to Karmic retribution; that some of them had reached their Kali Yuga, an "age of horrors;" and that shortly not a few accounts were to be drawn and squared between them?

What of America, not only inaugurating a typical national cycle but herself the forefront of reincarnating Atlantis—not a nation, but a mixture of races brought together after millions of years and the intervention of innumerable subcycles? We are definitely informed that ancient Egypt is in process of reincarnating among us; and the signs are very evident in our national life. But Egyptian culture as such disappeared over twenty-five hundred years ago, to give place to a Graeco-Roman hybridization. What intervened? Fifteen hundred years past the height of the New Empire which followed the Hyksos conquest, we find the Byzantine empire well under way; an empire quite Greek with an Oriental complexion, which went through many vicissitudes without quite losing its continuity. There is an obvious and close Karmic connection between Greece and Egypt; and one is still more struck by the fact that Grecian glory lies fifteen hundred years back of the middle period of Byzantium. Inasmuch as the latter enjoyed a continuous social order and culture longer than any other body politic since the time of Christ, it might seem that the New Egyptian Empire reincarnated to give her birth, and that her life was reinforced and prolonged by a later influx of purely Greek (Athenian) egos. Today's America stands fifteen hundred years from the overlap of dying Rome with nascent Byzantium, and thus two cycles or three thousand years from the last of great Egypt. Also Byzantium was officially founded by the transfer of the Roman Emperors from Italy to Constantinople, and her complexion was Roman until swamped out by the Grecian. Perhaps Byzantium was the intermediary link between the three evolutions of Egypt, Rome, and Greece, and their fusion in modern America. Not for nothing did Roosevelt dub Woodrow Wilson a "Byzantine Logothete." Perhaps he was!

In any case, with the "glory that was Greece and the grandeur that was Rome" fast passing from the Old to the New World, America has to bear the painful cross of that element which repre-

SCIENCE AND THE SECRET DOCTRINE

XXXIII

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*Secret Doctrine*, 1888, I, 49).

FROM the Mahatmas comes the doctrine, now daily and increasingly confirmed by science, that *all is life*. If all be life, then the manner in which a form of any kind is held together, is *biological* in varying degrees, and the conception of inorganic matter or inorganic forms is an illusion produced of ignorance. Thus stands truth with regard to the form of the earth as to all other forms; all is Life and the formative power of Life; Life and the binding power of Life.

The most marked character of organized life, physically speaking, is the presence of innumerable delicately adjusted cyclic actions, which proceed in relation to one another; they are sometimes normal and of the essence of the life process; sometimes due to disease and the essence, or the symptom, of danger and death.

There is claimed to be a 100 year cycle of planetary expansion and contraction to which may be due, say the discoverers, a centenary shift of the earthquake centers away from the equator.[1] This in turn must necessarily have other consequences. An additional, very short cycle of earth movement has been recorded at Harvard; the ground is found to move backwards and forwards rhythmically every six seconds. No explanation has been found.[2]

Consonant with the cyclic changes in the quality of the circulating fluids in the human body, we find that sea water undergoes cyclic chemical changes which work great alterations in the populations of the seas.[3] Precisely as the bacterial and virus content and character of the blood alters with its changing chemical qualities.

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[1]See discovery of Prof. Terada and Dr. Miyaba, Tokyo Imperial University, *Science*, Aug. 9, 1929.

[2]*Los Angeles Times*, Dec. 18, 1930.

[3]*Los Angeles Times Sunday Magazine*, July 26, 1931.

Dr. O. H. Gish, of the Carnegie Institution, reports an accession of electrical charge which sweeps the earth at the same instant between the hours of 6 and 8 P.M. Washington Time.[4] He states that the cause is still unknown, being due to some "elusive, unknown factor"—as well he may.

All this has led Prof. Benjamin Boss, of the Dudley Astronomical Observatory, to say that the earth behaves like a human heart, in whose pulsations are born "oceans, mountains, volcanoes, earthquakes."[5] The Royal Meteorological Society of England[6] verged upon the mystic with the statement that some "mysterious signal" from earth influences calls the birds back to England every year just in time for the opening of the spring flowers, although the calendar dates of that event vary from year to year. Precisely such "mysterious influences" permit the correlation of the bodily processes, and science will see it some day.

So much for the normal healthy processes of that great animal, the Earth, whose fifth, sixth, and seventh Principles are in Man himself, and whose great rocky shape is but the unevolved extension of man's own form. What of the catastrophic cycles, such as the year 1931 in earthquakes? Up to the end of March there had been 35 of them of major size, five of disastrous proportions. By the end of April the number had risen to 43, with six disasters.[7] At the present writing the number continues to grow; and the happenings range over the whole face of the globe.

Now, if man is an integral part of an organic globe, then these convulsions which work upon him much suffering are signs of a planetary sickness. Earth slippages which cause quakes are adjustments of the slowly accumulating strains which go with birth of new continents, mutation of the poles, and other normal processes of planetary life. But why so disastrous at certain times, while at others they are accomplished by a great number of inoffensive movements? It is a normal process speeded, intensified into diseases, by the violent electro-magnetic forces set loose through human thought.

Why, then, we may be asked, were not such catastrophes more evident during the Great War? They *were* evident—in the form of gunfire, wounds, death, disease, dismemberment. The physical fury formed the outlet for violence of thought. In this year fear, disquiet, discontent are more present in the minds of the whole

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[4] *A. P.* Aug. 31, 1930.
[5] *New York American*, Sept. 6, 1930.
[6] *The Week's Science*, Dec. 16, 1929.
[7] *Science*, April 10, 1931; *Professional Engineer*, June-July, 1931.

PRAISE AND BLAME

"He also is my beloved servant . . . to whom praise and blame are as one."
—*Bhagavad-Gita.*

WHAT are praise and blame but one of the ubiquitous pairs of opposites? They represent the reaction of other personalities to ours and its activities, spontaneous or directed from within. To desire that our efforts shall receive commendation and that they shall not be adversely criticised is to look for results, which should not concern us when we are trying to live up to the best we know. He who fears censure may find himself, in time of crisis, a moral coward; he who courts praise may be ready to betray a confidence to justify his course, or vaunt his good deeds better left unsung.

It might be thought that only an extremely self-centered person, so enwrapped in his estimate of himself that he is indifferent to the opinion of any other, could regard praise and blame with entire equanimity. But often the person most satisfied with himself is most susceptible to flattery. Convinced as he is of his own worth, corroborative testimony cannot fail to ring true in his ears. He expands under praise and generously increases the radius of his esteem to take in the flatterer. Even the man of deepest apparent humility often hungers for commendation. Not infrequently, excessive self-abasement is with the unguessed motive of eliciting contradiction, which, however deprecatingly received, is none the less eagerly welcomed.

Praise is a subtle intoxicant, and to hold it in the mind is to invite self-delusion. The wise deplore the competitive system under which we live, with its contests, formal or unproclaimed, featuring our advance from infancy to age. Their objection is not primarily because of the humiliation of those who "also ran," but because of the inevitable strain upon the victors. It has been well said that for a thousand men who can stand adversity, there is only one who can stand prosperity. All too easily, the head is turned, and the winner accepts the momentary estimate of the fickle crowd as his evaluation of himself. "There never was, there never will be, nor is there now, a man who is always blamed or a man who is always praised." It is only a question of time until the plaudits of the crowd die away or change to ridicule or censure, but a man's self-esteem, once inflated, is not easily punctured.

It is the lower self the people praise, nine cases out of ten,—

beauty of face or form or prowess physical; "temperament," meaning moods uncontrolled, emotions passionate; or sharpened intellect to cope with problems that beset the man of earth. What has the man himself to do with these, except as tools whose usefulness to him is measured by their resignation to his purposes? Until their conquest is complete, praise strengthens their resistance to his will and makes his task more difficult and long.

But what of blame? Only the man of conscious rectitude, who sees himself as but one drop in the vast sea of life, no more important than the least of men, his brothers, can bear it without flinching. The Buddha said: "Is there in this world any man so restrained by humility that he does not mind reproof, as a well-trained horse the whip?"

It is a species of hypocrisy to seek to hide from others the blemishes that still deface the picture of the man we seek to be. Not one of us but will admit, in calmer moments, that he falls sadly short of the perfection that he seeks, but we object to others noting it. We fain would impress with our good qualities those whom we contact, and deal unobserved, if deal we do at all, with the enemies within our own household.

Wise is the man who sifts impartially the blame he receives for the grain of truth it may contain, and, having found it, sets himself more diligently to mend his ways, dismissing from his thoughts, meanwhile, the censure and all feeling of resentment. Blame, dwelt on morbidly, may stifle initiative or give rise to a sense of inferiority, the "miserable sinner" complex of Christian theology.

To regard praise and blame alike impersonally does not mean, then, to ignore them. Like every other experience, they offer lessons from which the wise man may profit. From the critical evaluation and dispassionate analysis which both call for, much may be learned of human nature, the critic's and our own. Praise from an unworthy source may be a danger-signal, which the wise will heed. Conversely, blame may be accorded to nobility of conduct which the deluded or low-minded cannot appreciate at its true value.

One point to note is that, when we think too much of either blame or praise, we are centering our thoughts upon our personality, encouraging the ingrowing tendency it is our task to overcome. He who forgets himself in Their work for Humanity has no time to dwell upon the criticisms, favorable or adverse, of those surrounding him. "As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise."

PRAISE AND BLAME

"He also is my beloved servant . . . to whom praise and blame are as one."
—*Bhagavad-Gita.*

WHAT are praise and blame but one of the ubiquitous pairs of opposites? They represent the reaction of other personalities to ours and its activities, spontaneous or directed from within. To desire that our efforts shall receive commendation and that they shall not be adversely criticised is to look for results, which should not concern us when we are trying to live up to the best we know. He who fears censure may find himself, in time of crisis, a moral coward; he who courts praise may be ready to betray a confidence to justify his course, or vaunt his good deeds better left unsung.

It might be thought that only an extremely self-centered person, so enwrapped in his estimate of himself that he is indifferent to the opinion of any other, could regard praise and blame with entire equanimity. But often the person most satisfied with himself is most susceptible to flattery. Convinced as he is of his own worth, corroborative testimony cannot fail to ring true in his ears. He expands under praise and generously increases the radius of his esteem to take in the flatterer. Even the man of deepest apparent humility often hungers for commendation. Not infrequently, excessive self-abasement is with the unguessed motive of eliciting contradiction, which, however deprecatingly received, is none the less eagerly welcomed.

Praise is a subtle intoxicant, and to hold it in the mind is to invite self-delusion. The wise deplore the competitive system under which we live, with its contests, formal or unproclaimed, featuring our advance from infancy to age. Their objection is not primarily because of the humiliation of those who "also ran," but because of the inevitable strain upon the victors. It has been well said that for a thousand men who can stand adversity, there is only one who can stand prosperity. All too easily, the head is turned, and the winner accepts the momentary estimate of the fickle crowd as his evaluation of himself. "There never was, there never will be, nor is there now, a man who is always blamed or a man who is always praised." It is only a question of time until the plaudits of the crowd die away or change to ridicule or censure, but a man's self-esteem, once inflated, is not easily punctured.

It is the lower self the people praise, nine cases out of ten,—

beauty of face or form or prowess physical; "temperament," meaning moods uncontrolled, emotions passionate; or sharpened intellect to cope with problems that beset the man of earth. What has the man himself to do with these, except as tools whose usefulness to him is measured by their resignation to his purposes? Until their conquest is complete, praise strengthens their resistance to his will and makes his task more difficult and long.

But what of blame? Only the man of conscious rectitude, who sees himself as but one drop in the vast sea of life, no more important than the least of men, his brothers, can bear it without flinching. The Buddha said: "Is there in this world any man so restrained by humility that he does not mind reproof, as a well-trained horse the whip?"

It is a species of hypocrisy to seek to hide from others the blemishes that still deface the picture of the man we seek to be. Not one of us but will admit, in calmer moments, that he falls sadly short of the perfection that he seeks, but we object to others noting it. We fain would impress with our good qualities those whom we contact, and deal unobserved, if deal we do at all, with the enemies within our own household.

Wise is the man who sifts impartially the blame he receives for the grain of truth it may contain, and, having found it, sets himself more diligently to mend his ways, dismissing from his thoughts, meanwhile, the censure and all feeling of resentment. Blame, dwelt on morbidly, may stifle initiative or give rise to a sense of inferiority, the "miserable sinner" complex of Christian theology.

To regard praise and blame alike impersonally does not mean, then, to ignore them. Like every other experience, they offer lessons from which the wise man may profit. From the critical evaluation and dispassionate analysis which both call for, much may be learned of human nature, the critic's and our own. Praise from an unworthy source may be a danger-signal, which the wise will heed. Conversely, blame may be accorded to nobility of conduct which the deluded or low-minded cannot appreciate at its true value.

One point to note is that, when we think too much of either blame or praise, we are centering our thoughts upon our personality, encouraging the ingrowing tendency it is our task to overcome. He who forgets himself in Their work for Humanity has no time to dwell upon the criticisms, favorable or adverse, of those surrounding him. "As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise."

world than they were then; but through a combination of circumstances, repression is equally evident; physical violence is but little apparent anywhere, but never was there more rigid suppression in all nations. When some scientist of the future correlates cycles of mental suffering and discontent with wars and natural catastrophes, something significant regarding the nature of safety valves will emerge.

Dr. Ross Gunn compares the earth to a huge electric dynamo generating currents at present unavailable to man.[8] The machinery by which the currents are produced is not understood, he says. In the *Scientific Monthly* for January, 1931, occurs an important article by Dr. Gish, describing the variable action of the earth-currents. When the currents become of such intensity as to affect telegraph wires, they are known as magnetic or electric storms; the intensity of the normal currents then increases several hundredfold. The commencement of such a storm has been known to be simultaneous at three different parts of the globe, with nearly the same direction of the electrical impulse everywhere. It is regarded as the effect of a world-wide process—as yet unexplained. Verily scientists of today see and admit before them vastly more of the unexplained than did their cocksure but ignorant forbears.

There are sundry theories of the earth-current storms, but none as yet wholly accepted. One, which holds that currents travel from pole to pole "as though electricity were supplied at one pole and removed at the other," brings the scientific speculators straight to Theosophy:

> The strange statement made in one of the Stanzas: "The Songs of Fohat and his Sons were *radiant*. . ." Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking (*S. D.* I, 204-205).

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[8] *Science*, August 16, 1929.

This terrestrial vitality is elsewhere spoken of[9] as the "waters of life," the "fiery waters of space." Without going too far into the matter of the Auroras, which deals with the supply of life to the Earth from the Sun, we may note in passing that the long-held Vegard theory, which regarded the auroras as due to the impingement of ultra-violet rays upon crystalline nitrogen, has been practically abandoned by physicists. The auroral flashes occur too far above the earth's surface, for one thing.[10] Meantime the reproduction of an aurora in the laboratory[11] has given some corroborating evidence of the theory that the phenomenon is due to "charged particles" from the sun. That will do for the present.

It would seem that Dr. Richard Meetz[12] has conceived a materialized or perhaps symbolic idea of the subterranean circulation of the "waters of life" as described in the *Secret Doctrine*. The ocean water, he thinks, circulates through the center of the earth by means of fissures. It may in fact be so; the ocean water may, like sweat, be more *organic* than its merely chemical constitution would indicate.

The human body[13] is a hierarchal colony of living beings, some of them so minute that no microscope has ever brought them within vision. Now that the "filterable viruses" have come to light through their effects, this now means something sensible to science. But the body of the earth is also quite definitely organic in the same sense. It is but recently that the vast proportion of bacterial life in the soil, and its indispensable role in maintaining "organic" life upon that soil, has come to light.[14] Discovery is fated to continue farther and farther in that direction.

It will also be found that every *element* in the earth is in the human body and indispensable to its well-being. It has always been a scientific mystery how the element fluorine gets into human teeth. But it is now found in jets of hot gas from volcanoes, which condensing, is washed into the sea.[15] The earth was drawn together by the Karmic affinity of its various forms of life with the Egos of mankind, who were here in Space first. Thus Man, who bewails the catastrophic and enigmatic upheavals of the Earth which toss his fortunes ever and anon to the winds; Man, whose hourly vicissitudes of elation and depression, vigor and langor, depend upon the surging magnetic floods of the earth which permeate

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[9] *S. D.* II, 400.
[10] *Science*, May 29, 1931.
[11] *Los Angeles Times*, June 1, 1931.
[12] Do. Jan. 29, 1930.
[13] See *Ocean of Theosophy*, 1893.
[14] *Science*, May 29, 1931.
[15] *The Week's Science*, Feb. 4, 1929.

him; Man, whose life itself depends upon the presence in his frame of immeasurably minute portions of all the elements—Man has the same relation to all this as he has over the emotional storms that range the gloomy caverns of his benighted skull. The nervous discharges born of every changing thought do not end at his nerve-tips; they penetrate into all Space, gathering and setting into motion on their way seismic and astro-geographic powers of untellable magnitude. The Earth is his Fate, and it is all his own.

FEAR OF THE UNKNOWN

Fear of the unknown plays a major part in human lives. To inculcate fear of this sort in a child, or allow it to be developed, is a crime of the first magnitude; to develop fear of myths, such as horror stories told children by some nurses to make them "be good," is abominable in the extreme, as instanced, when two little children of Theosophists, happily reared completely minus "Bogies," "Big Policemen," and the rest of the usual disciplinary scarecrows used by weak parents, came home crying with fear of a kind totally new to them. They had been told by a kind neighbor girl that "the devil would get them." The effect of this ghastly myth upon the little creatures threw a bright red light upon the long and hideous history of the Dark Ages—the era of child minds in adult bodies under the domination of sinister priest-created fables.

One great scientific stumbling block is the existence of a "complex" to the effect that all things not physical are, if existent at all, unknown and not to be known. Holding this idea, there is no protection against the "fear of the unknown" save a rigid materialism. This is why, over and over again, we find psychologists and physiologists, tempted by the facts before them to accept the existence of a non-physical principle in man, crying "To accept that, is to forego all hope of explanation!" They turn from the straight road under the influence of this strange hypnosis, inventing for themselves some new cul-de-sac of materialism which contents them for a little while longer—one of the strangest and most potent forms of "fear of the unknown" in the adult mind, and no whit less superstitious and abject than the negro's fear of ghosts in the graveyard at midnight. In point of fact, the acceptance of metaphysical realities would for the first time open the road to *real* knowledge.

SEARCH AND THE SEARCHERS

ALL Life is a search. The life of every man is an attempt to reach a certain goal, and to each one the most desirable thing, the object of all his searching, is that which according to his opinion will deliver him from whatever he regards as evil. Many are the objects of human search, because many indeed are the human evils. But every human search, whether for wealth, for happiness, for health, for fame and glory, for peace or learning, is rooted in this fundamental desire to be delivered from evil. According to each man's conception as to the cause of his evils, is the nature of his search.

The *human* conception of Life is that all our troubles and difficulties, all our sorrows and sufferings, are due to causes *outside* of ourselves, whether they are considered as punishments from a personal god, or whether they are attributed to some providence or fate, or merely regarded as the play of blind forces. This is one point upon which the religious man, the skeptic, the fatalist, and the materialist, all alike agree. It is the human conception of Life, which looks at events and circumstances, good or evil, as something which befalls from an outside source.

This being the basic conception of men in regard to the cause of their evils, it inevitably follows that the means for their removal are looked for on the outside too. This is precisely what all men are doing. The religious man, the skeptic, the fatalist, and the materialist—once more they agree—all alike are engaged in searching outside of themselves.

How many are successful in their search? How many ever attain the object of their desires? How many succeed in removing the various evils that afflict them? Few indeed. And among those few who reach the desired goal, how many are there whose "success" does not turn into ashes in the mouth, leaving them more dissatisfied than before, more truly afflicted by evil—the evil of having nothing more to look for?

Human life is a search indeed, but it is a dream-search, and like all dreams it is an everchanging round of pictures, self-created images of hope and despair, of pleasure and pain, of happiness and misery, of success and failure, ceaselessly revolving in an endless succession, endless as only dreams can be—as long as we are dreaming. No human attainment, however high, no human success, however great, is more than a dream within a dream. No human sor-

row, however deep, no human despair, however cruel, is more than a nightmare, the end of a blind-alley in the land of dreaming. But there is no standing still. Life—even dream-life—ever moves on, and so men can but turn back again, their vanished dream-successes of yesterday becoming their dream-evils of today, engendering new dreams of success for to-morrow. Let the man who doubts that human life is a dream-life, that human success and human sorrow are its ever alternating poles—let him look over the pages of human history, and see how successful men have been in removing evil from human life. Let him look at human success in the world to-day, and ask himself what kind of dreams mankind will be dreaming to-morrow. Let him look into his own life—and perhaps he will need no further proof that human life is a dream-search for a dream-goal.

The overcoming of human evils, the object of all human search, can never be found as long as men go on dreaming, for the simple reason that the basic cause of all evils lies in the very fact that men *are* dreaming, and do not know it. This is the only Evil there is, deliverance from it the only thing worth striving after: the only Search for the only Goal. How, then, is that goal to be attained, how is the path that leads to it to be found? By *realizing* that we are dreaming. As long as we regard any dream as real, we will continue in that dream. To see it for what it is, to realize that it is but a dream, self-created and self-sustained, is to overcome it, is *to wake up*. To what? To a *divine, immortal* conception of Life; to the fact that human evils are but the outcome of human ignorance, the mortal reaping of human sowing; to the fact that the birth-right of every human being is the attainment of Divine Wisdom, the immortal reaping of divine sowing.

Then Life ceases to be a dream-search for a dream-goal. It is a search still, but no longer is the search based on human, mortal conceptions of good and evil, of success and failure. Human ignorance is seen to be the cause of all mortal ills, Divine Wisdom is seen to be the only deliverance from evil. Henceforth the search becomes a *knowing* search, along a divine path, for an immortal goal.

The Voice of Those who once were dreaming human dreams like ourselves, but who, in ages past, woke up and, seeing the Path of Wisdom, pursued the search until They reached the goal, is ever calling those who in their dreams may listen and remember. Some hear it, faintly, now and then, but it fades soon away again, drowned by the voices of their mortal hopes and fears. Some others

hear it more distinctly, and try to listen for a while. But being only half aroused, they fail to understand its language, and soon their feeble effort dies away, as they sink back once more into the land of dreams. Yet, a few there are, who not only hear the voice and listen to its sound, but listening—*remember*. Remember the language that it speaks, the language of their homeland whence, in ages past, they came into the land of dreams. At last the old familiar voice is recognized, that speaks the old familiar tongue: the voice of their own Higher Self, reminding them of their divine mission that still is unfulfilled, to sow the seeds of Life Immortal in the land of mortal dreams. Remembering the ancient Vow, the long-forgotten search is taken up anew, the search of Life, the search *for* Life: the Search for Truth.

> "So that neither blight nor mildew,
> Neither burrowing worm nor insect,
> Shall pass o'er the magic circle; . . ."

drawn around the fields of far-future promise by all striving to eschew self-interest and "live to benefit mankind."

"The Pilgrim"—Searcher and Sought

"Pilgrim" is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it Sutratma (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists; to explain which difference, however, is left to the Vedantins themselves—*S. D. I, fn. pp. 16-17.*

YOUTH-COMPANIONS' FORUM

WHY *is it that United Lodge of Theosophists places especial emphasis on Mr. Judge's place in the Theosophical Movement?*

(*a*) Whom better could we honor than that one who alone saw clearly the import of the Teacher and her Teaching? Do you not realize that of all the many attracted to Theosophical societies and the personality of the Messenger—and there were thousands at that time, in lodges and groups of students all over the world—he, and he alone, saw in a calm unimpassioned light the true line, and quietly took up the work where he had left it in some former life? He says of H. P. B.:

> It was her eye that attracted me, the eye of one whom I must have known in lives long past away. She looked at me in recognition in that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends, who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

And so her "only friend" once more fell into line and quietly went on with his part in the responsibilities of the great task. He never called attention to himself as a personality, but pointed ever to the teaching and the teachers. He alone saw clearly after the passing of the body known as H. P. B. when all others were looking for "successors" or striving to assume unto themselves personal leadership with all the attached glories. Do you wonder, then, that the U. L. T. places particular emphasis upon his place?

(*b*) In one sense Mr. Judge represents a messenger of the Movement. His relation with H. P. B. was not so much one of pupil to teacher as co-worker. There was no long preliminary course of teaching which set him on his path; it was rather an instantaneous recognition of his duty through the very presence of H. P. B. and a consequent coming to the surface of wisdom already existing in his soul.

But in another sense, in fact, a more practical one for us, Mr. Judge stands for the possibility of achievement such as each one of us may attain. He was an ordinary man before his meeting with H. P. B., a lawyer, a husband, and a father. He was no dominant leader, no social light, but belonged to the class so many of us belong to—the class that rides in the subway more often than in taxis and limousines. (Mr. Judge probably used the horse-cars). Yet when he met H. P. B., he altered his whole life for the cause of Theosophy. He became a co-worker and a leader in the Great Movement. He even knew and was taught by the great Masters. A light unto himself, he became a light to the whole Movement. So we may become lights unto ourselves and to those around us; we may partake of the wisdom of the Masters, if not personally then through their works; we may become co-workers in the Movement which has the good of humanity as its highest aim. And though we may not be leaders in the same sense as Mr. Judge, still we may have guidance and inspiration from his leadership.

Was Mr. Judge H. P. B.'s Successor?

(*a*) A successor is one who shifts his duty in order to take the place of one who has gone before. Let us say Mr. X has been head of a firm. Upon his death his assistant Mr. Y, takes his place. Y no longer has the duties of an assistant, but those of president. But if X and Y were partners, were both working for one and the same thing, would it be possible for one to succeed the other? The one would rather continue his same duties with added responsibility. So, in the case of workers for Theosophy. One student can not succed another, although he may enlarge his responsibilities. One can not succeed to the *knowledge* of *another,* though he may in his turn attain a similar knowledge. In that sense, and in the sense that he alone kept the line of the Teaching unbroken, he was H. P. B.'s "successor" indeed. But in point of view of *time,* we are all successors to those who have gone before.

Did Mr. Judge appoint a Successor to himself?

He did not. In Theosophy how could there be such a thing as "successorship"? In Theosophy everything depends upon the inner sight which chooses for itself; all depends upon Karma. Those

who keep the line unbroken need no outer symbols of their tie, but unfalteringly "labor together transmitting the same charge and succession" from a perception of the world's need and their own responsibility.

What are the evidences of Mr. Judge's occult knowledge?

(*a*) The book, *The Ocean of Theosophy,* is one of the best answers to that question. He epitomized the whole of the *Secret Doctrine* in terms that the simplest mind could comprehend. He does not give a personal interpretation of the teaching; but he speaks the same language as the teacher. He said in the "Preface" to this book:

> The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience.

Whose "experience," if not that of the author? How else could he write so comprehensively of all that the book contains?

(*b*) Apparently, the questioner would like to be told the different phenomena which Mr. Judge produced. If by "occult knowledge" is meant precipitation of materials from the air, clairaudience and clairvoyance as commonly understood, then I don't know of any "evidences," although I do not doubt his ability in this direction. But anyone who studies Theosophy knows that the knowledge Mr. Judge had was far greater than the producing of phenomena, which he himself said, was incidental. Mr. Judge's ability to explain the great truths of Theosophy simply; the stories told of his great understanding and compassion for his fellow beings; his ability to turn seeming evil into forces for good, and his wonderful power for organizing was remarkable: all this to me spells Mr. Judge's "occult knowledge."

In what sense is meant the statement often repeated that Mr. Judge is "not dead"?

What do we remember of great men and how else do they live if not in the hearts of their fellow men, in the influence which their precept and example have on the lives of others? Consider the Theosophical Movement and its wide influence upon thousands upon thousands in this generation. As long as that influence exists can the beings who laid the lines and did the work be said to be "dead" in any sense of the word? H. P. B. *is* a living power in the world, and so likewise is Mr. Judge. As long as the line is not broken they shall not die, nor shall their last incarnation be a failure. Again, how can it be else than that the being symbolized by the name William Q. Judge is consciously active on other planes,

continuing in that work to which he dedicated his life while in a body of earth?

What are the outstanding qualities of Mr. Judge, the man?

We might sum up the outstanding qualities of Mr. Judge as those of a man "confirmed in spiritual knowledge," with all which that phrase implies. It is difficult indeed to enumerate his "outstanding qualities," for they are all outstanding, and to mention one would be to dwarf others of equal importance. However, thinking over some of the incidents recorded in the literature, we may recall something of his greatness of soul to be emulated as best we can. First of all, we are impressed by his modesty. Through the hectic years of the Theosophical Society he worked quietly and unceasingly, and we see, by a study of *The Theosophical Movement,* that only when the cause of Theosophy was jeopardized and he was forced to the front against his will, did he give out any inkling publicly of his position in the work; and then, only insofar as it was necessary to make a clear statement of fact. He sought always to direct attention away from himself, focussing it on the philosophy.

His unfailing courage also is an ideal. Few men but would have become embittered when, after so long a time of unselfish labor, he was attacked viciously. Mr. Judge bore all with a bravery and personal sacrifice which must have cost great pain. And he said then, as he had said before in *Letters That Have Helped Me:* "But shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself?"

Perhaps, greatest of all to students of Theosophy, is his infinite understanding of human nature, the compassion and gentle kindness which shine from every word he wrote. We can easily envision Mr. Judge, the man, from these his works. The reader is at once imbued with a feeling of fellowship; he realizes that Mr. Judge is acquainted with all the little problems and troubles which confront him, and he knows intuitively that Mr. Judge's purpose is to help and point the way. He was a true American; the thought of him is an inspiration to every aspirant toward a higher citizenship and national duty; his work sounded the call for the West to begin preparing and laying the foundation for "A New Order of Ages."

SUSCEPTIBILITY TO EPIDEMICS

AS theosophical students, we have to consider the various fields in which *effects* are observed and experienced. These fields are, the body and its circumstances; the mind and intellect; the psychic and astral planes. The medical schools do not treat diseases from any other point of view than the physical one, generally speaking, and thus can apply only alleviative remedies at best, without destroying causes. The schools of mental healing ignore the bodily field, and place their reliance on prescribed modes of thinking, taking it for granted that the mental plane is the seat of causation.

So far, none of the many schools has realized that Man is not his body, his mind nor his circumstances, but the Thinker within, who by his ignorance and desires is the cause of all the sorrow and suffering and disease which he experiences. Each one therefore suffers in any event from causes set in motion by himself, as well as from causes which he in common with others have set in motion. All this is under the law of Karma, or "sowing and reaping." The Thinker or real man is the experiencer of the various effects produced, whether these be psychical, mental or physical.

Theosophy shows that there is a state of subtle substance that surrounds our earth, as it does every other, an envelope as it were, which is the receiver and container of the moral and physical emanations of the earth and its inhabitants; these are all converted into their subtlest essence, and radiated back intensified, thus becoming *epidemics*—moral, psychic and physical. Persons subject to epidemics, or any disease, are the very people who had a hand in producing them, either in this or a previous life.

Considering these facts, it would hardly be correct to assume that fear in itself is a predisposing cause. I think it will be found that many who fear and many who have no fear at all are overtaken by epidemics. Fear arises from doubt and ignorance, and it may be that those who fear disease or epidemic have a psychic perception of their liability under the law. Again, those who have no fear at all place their reliance entirely upon their supposed bodily immunity; yet the law works regardless of fear, or the lack of it.

Another angle to the question lies in the fact that every human being contains in germ every defect that exists anywhere in the race, any one of which may spring into activity under favorable

conditions; in this the imagination or image-making power of the Thinker may at any given time fertilize a germ that otherwise would remain latent. When we study the question from every point of view, we will not be disposed to place our reliance on phrases, but rather upon the inexorable law of our own being, which, however we may presently think, desire or feel, will bring us weal or woe as we have earned them. Thus relying we really fear nothing, but accept what comes as our just deserts.

ROBERT CROSBIE.

THE INFLUENCE OF PLACES

If those who doubt city-building influences attached to places, and who are given to much traveling, would watch closely their *dreams,* as they change in flavor and event from place to place, they might make interesting deductions. *Nota bene,* watch, not talk about them!

A family charged with violent and evil feelings can so influence a place by living in it that future dwellers feel the effect and may even be visited with tragedy through it. There has been much discussion of the long series of disasters which followed the opening of the Tut-Ankh-Amen tomb in Egypt; the latest of them being the suicide of Lord Westbury, who left letters to the effect that he "could stand no more horrors." Inasmuch as the "horrors" were certainly not objective to his friends, the statement gives plentiful food for thought.

This series of incidents has received much attention; the idea of a lethal heritage has been "explained" as the effect of some material poison sealed in the tomb; but the objective causes of the deaths have been much too varied for that. Some sober scientific men have actually quasi-accepted the theory of "occult influence;" one French professor going so far as to speak openly if vaguely of "elementals." Others merely scoff—but they do not explain. Now the later priests of Egypt were nothing if not versed in "occult arts;" why could not trained and powerful wills leave a deadly impression in a tomb which they desired to protect from invasion? Such an influence might work in a thousand ways, governed by the particular Karma of the victims; violent death brought on by carelessness, disease invited by some subtle psychological weakening, financial distress due to failing of mental powers, insanity from a precipitation of horrible inner visions and imaginings.

STUDIES IN KARMA

III

Suffering of Animals

IN the Orient, and in the extremist vegetarian school of the West, the mere taking of animal life is regarded as a sin. But, spirituality, said both H. P. B. and Mr. Judge, is not a matter of eating or abstaining from meat at all; there is a stage when this is necessary, but only for those entering the cycle of practical occultism, for which not one in millions in the West of today is ready, or anything resembling it; those Theosophists who think they are, least of all. Thus it is obvious that to the Teachers the mere *killing* of animals was no sin at all. In fact how could it be? To kill a man means, in the best of cases, an unnatural sojourn in the afterdeath states, a dislocation of the flow of cause and effect, the disruption of many lives, a tangling of Karma all along the line. For it is illusion to suppose that Karma is a law that ever of itself guides or protects; it merely adjusts equilibrium after the event, putting of itself no bounds to sin or calamity. It is the will of Man and Those who have *been* men that has to guide and protect.

The animal has no anticipation of suffering; if decently killed he has no suffering. Dead, there is almost immediate rebirth—not as the same individual animal, but as constituents of other animals, perhaps; the "individuality" is *external* and not internal; hierarchal and not self-conscious. *To torture an animal is another matter.*

Let us look at the seeming injustice, which seems at first sight inexplicable. For if the animal is not an individual at all, then as an individual it could have done nothing in this life to warrant the suffering, which *appears* most obviously individual. A blow falls upon the hide of one certain beast; not upon some other or upon all others.

Let us put two and two together. We have been taught often enough that our mission is to "raise up the whole mass of matter to the state of self-conscious beings." We have repeatedly been told that the animals are our "cast-off clothing." We have been informed that we originally *created* them unconsciously for ages; moreover that some of the creation was not so very unconscious or so good in effect. We have also been told that all matter being alive, possessing the living characteristics of memory, will and sensation, gives the reason why the matter in our bodies responds to conscious will. This carries the inevitable corollary that no

matter in contact with us but must carry away with it something of the influence of the general average state of our own feelings while we ruled it.

Water cannot rise above its source; the great differences in the responsive and emotional capacity of matter as seen in nature show that it has evolved in various degrees; the inevitable conclusion under the doctrines is that the impact of intelligence must have caused the degrees. True, the materialist sees no difference between the basic nature of the matter in a man and that in a lump of carbon. Theosophy teaches that there is slight difference chemically, but an immensity of difference *psychically,* for the time being. Now the only intelligence in general responsible is that of man himself and those who have been men. What is meant then by "cast-off clothing?" Simply that an animal is a compound of astral, Kamic, and in part physical matter which has been more deeply and permanently impressed by man, through its use in his own body, than other substance. The real body of man for a Manvantara is the whole globe. For a single lifetime his true body, even physically, weighs some forty tons. *All the physical and astral matter which the man is to use for body and other vehicles is under his dominion from birth, says the doctrine.* Since some of it is in all the kingdoms, including other men's bodies, in reality the ostensible body and mind of a man have about the relation to his real possession that the cells of the brain have to the rest of his body. As to humanity, its bodies are common property.

Since no effect arises without cause, no particle of physical, astral, or mental matter could be assimilated to the entity of a man except through the contraction, the alteration from passive to active, of preexisting bonds as applied to every particle. These in default of a better term we call "magnetic."

Therefore in reality the mass of substance in a dog which is attached to a certain person has the peculiarity of being in closer affinity to him than to others; sufficient in the first place to generate the connection, through the animal's own instinct, or through the unconscious karmic action of men. Upon the connection being made, one of three things occurs. First, the person has enough spiritual intuition to adopt the proper attitude, the right attitude toward all Nature; that is to say, one of impersonal kindness, a recognition of fundamental but not biological unity, without particular personal attraction or repulsion. Second, he may attach himself to the animal by the qualities of *Rajas* and *Tamas;* he may abuse it from anger or be cruel through sheer lack of feeling.

Third, he may err by way of *Sattva;* he may conceive an affection for it *as a being,* deceived by the pull of his own bodily affinities for that form of life or that particular mass of life. In that case he draws to himself some of the animal's psychic principles and even its physical matter, and is affected—sometimes deeply and seriously—by the transfer. *The possession of pets is strictly forbidden to chelas undergoing purification for practical occultism;* this ought to teach us much.

But every road travels two ways—a person also transfers to the animal some of his own principles, his own elementals, which travel over the invisible transmitting wires. Hence the remarkable pseudo-mental development which trained animals assume, and the various striking psychic characteristics, so different from those of wild animals, which they exhibit. This is even so of the forms. The original animal types were set up in the ether by the unconscious throwing off of images—memory images from past Manvantaras —which were latent in the mental spheres of man from the time the planet began to solidify out of the astral. This creative power is to some extent still active in man. Do we imagine that in the mechanism of heredity, the potencies of any *natural* mutation, lies the explanation of those abominable monstrosities, the forms of some specially bred dogs and cats? No; they are the warped images of the original prototypes, altered by mental distortion in their breeders.

Now what of the abused animal? There is an instant reaction of pain, so far as the eye can see; there is in fact the presence in the animal form of pain. But the animal neither feels "It is *I* who am suffering," nor conceives wonder as to why that suffering fell upon *him.* It is a psychic automatism. A wave, a telegraph-impulse of agony has been set on its way, not to be stopped until it reaches a center of perception, a center of absorption and balance. *There is no such center short of a human consciousness.* Until that center is reached, there is naught but a transfer of psychic motion. In what human is that center to be found? Well, with what human did the animal mass have the tie that brought about the original suffering? Then how long until the impulse reaches its center? The anesthetized patient soon knows after the effect is worn off whether he escaped pain or not. He gets it in full measure, though perhaps spread over a bearable time. The psychic shock, the power of imagination, coupled with the pain, might have killed him; that he was spared. The man who hurts an animal—or a man—is anesthetized by his hypnosis of separateness. In this or another life it will be pierced by the picture of the suffering animal

permanently engraved in his soul, which forms the channel for due and exact return of the action. The ghastly mutilations inflicted by vivisectors are permanent psychic wounds in themselves according to which the flesh may mold itself in this or other lives. We cannot, however, judge vivisectors as a class. One who is honestly and wholeheartedly convinced that his action is the only help for mankind will be under a different sort of anesthesia, with other results.

In other words there is no "animal karma," for there are no "animals." There are only temporarily detached lumps of ex-human protoplasm, physical and psychic. Our deeds wrought upon them are but stored behind temporary nerve-blocks waiting their day of reckoning.

One wonders at the extreme ferocity of some few anti-vivisectionists. If words and spirit of words have any meaning, such would willingly inflict upon vivisectors worse mutilations than these commit upon their charges. The explanation of it may lie in an unhealthily close affinity between such persons and the animal kingdom. *What the animal feels psychically and physically, they feel mentally.* Their reaction is personal, not altruistic.

What of the *Sattvic* lover of animals? One not only absorbs the nature of any being upon which the feelings are much fixed,—but tends to resemble that nature—as note the likeness that grows up between a harmonious husband and wife. Thus, the only possible result of setting a *human* affection upon an animal is a backward alteration of the individual who makes that error. He may to the external eye even be improved by such affection; but his human evolution will be nevertheless diverted and retarded. There is another side to this, however: some lovers of animals resemble a less lovely side of animal nature. There was a saying on the cattle ranges that "if a man is wild about dogs, God help his women." Not long since, a man whose sick wife was lying at the point of death, unable to recover because of the constant barking of dogs, lost his self-control and killed one of the animals. He was punished in court not only with severity, considering the nature of the crime, but was lacerated by the Judge with language worse than stripes. This action received great applause, and for some time letters from the public were printed which sounded the yelping of a wolf-pack in vengeance for a mate. There is something more like an identity than a simile in the figure. There was no trace of pity for a suffering woman, an agonized husband. Verily, the basic spiritual incontinence that gave rise to the dire "sin of the mindless" of millions of years ago, from which the world still

suffers spiritually, mentally, morally, scientifically, has strange branchlets.

To sum up, then, all animal Karma is human Karma, the fact being overlooked because of our ignorance of the extent of the sphere and action of human personality. The cruelty of the vivisector is cruelty inflicted upon man himself first by proxy, and then by reversion to the very state of *mind,* in which he suffers what the animal could only suffer astrally and physically. If the full truth were seen it would be pity and not hatred that his enemies would feel. His own cruelty is little greater than that imposed upon man and animal by those who breed unwholesome animal forms, who curb the free and salutary hardships of the natural animal, and confine it in sentimental luxury.

SCIENCE VS. RELIGION

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a *liar,* abstain from furnishing proofs —as good as any—only because that day, when all the SEVEN KEYS shall be delivered unto Science, or rather the men of learning and research in the symbological department, has not yet dawned? In the face of the crushing discoveries of Geology and Anthropology with regard to the antiquity of man, shall we—in order to avoid the usual penalty that awaits every one who strays outside the beaten paths of either Theology or Materialism—hold to the 6,000 years and "special creation," or accept in submissive admiration our genealogy and descent from the ape? Not so, as long as it is known that the secret records hold the said SEVEN keys to the mystery of the genesis of man. Faulty, materialistic, and biassed as the scientific theories may be, they are a thousand times nearer truth than the vagaries of theology. The latter are in their death agony for every one but the most uncompromising bigot and fanatic. Hence we have no choice but either to blindly accept the deductions of Science, or to cut adrift from it, and withstand it fearlessly to its face, stating what the Secret Doctrine teaches us, being fully prepared to bear the consequences.—*S. D.,* I, 323.

SELF-ORGANIZATION

BECAUSE they are Egos, not because they are members of one or another race, creed, or association, all men without distinction have some perception of the Eternal Verities. So self-evident a truth as this is continually ignored or overlooked, even by the learned and the wise in the various channels of human endeavor for progress.

The religious man of every faith and sect sees some kind of Providence, or beneficent Intelligence, within and behind all the vicissitudes of life. The scientific or practically minded have no doubt of the universal prevalence of law and order which continually maintains the equilibrium of Nature as a whole—a Power behind all action and motion, intelligent or unintelligent. The fool in his folly, the savage in his apathy, the so-called atheist and determinist, the believer in miracle or luck or chance, one and all belie with their every unreasoned and reasoned act alike the idea that there is no relation between cause and effect, between mind and matter, between man and nature, between self and other selves. Even the dreamer, the drunkard, the madman, the egotist pure and simple, evidence in their very erraticities the perception, perverted though it be, of the unbroken web of contact and continuity which envelops them as a garment without a seam; of interaction and interchange which makes them what they are, which enables them, like the stars, to "fight in their courses against Sisera."

All alike, then, have the perception of that Something-in-Common in which they "live, and move, and have their being." What is all this but the *universal* perception of the three fundamental propositions of the *Secret Doctrine,* as reflected in each man, and in each aggregation of men? Yet men as a whole almost invariably proceed as if this *innate* perception were derived from the *phenomena* of nature, from revelation, from association with others, from books, from study or experience. Hence we have everywhere among men the reliance on these externalities, a reliance ever-shifting because inherently unstable, instead of a firm reliance on our own Power of Perception, to whose capacities no mind can set formative limits, from the simple self-evident fact that all Minds, even the highest, are but the effect, the result, of the use by the individual Ego of this universal Power. The Ego in each "man" is beyond mind and includes the mind as part of itself, as the mind is beyond the body and includes all material experience as part of

itself. SELF is not the product or effect of any creator, experience, or association, for Self is the creator of its own experiences, the maker of its own associations and relations with other Selves. What *is* derived from action, from conduct, from relation and association with other beings, with the other selves, in the vast realms of Nature visible and invisible? Self-*consciousness*—Mind or Soul, the Image of the Divine SELF as reflected by each Self, "the Light that lighteth every man who cometh into the world."

Self-*consciousness,* then, may be present or absent in any being; may be perfect or imperfect. Its perfection is represented in the Master of Wisdom; its imperfection in man, the human being. That perfection can be nothing else than the recognition, complete and unchanging, by the Individual Self of its *identity* with the One and Only "SELF of all that is." It is the only progress, the only Evolution "toward which the whole creation moves"—the organization of Eternal LIFE through its embodiments in immortal Individualities. That embodiment cannot be in any form of "matter," in any form of "energy," in any form of "mind": it is in Spirit and of Spirit alone.

Theosophists see all this, less dimly if not more clearly than other men. To see all this is to *be* a Theosophist; to see it everywhere, in every thing, in every relation and experience; to rely upon this perception, to act upon it, "without variableness or the shadow of turning"—this is to *become* the *Chela,* the Adept, the *Mahatma.* "The Adept becomes, he is not made"; he becomes what He is, as other men become what they are, "by *self*-induced and *self*-devised efforts (checked by his Karma)"—that is to say, checked by his own conduct until he sees by his own Power of Perception how, when, and where he is *wrong* in his efforts, his relations, his experiments and experiences. The very greatest mistake any man can make is to fear to make it.

Theosophists cannot "light up *Manas*" in themselves without lighting up mind in all Nature contacted by them; cannot but be checked, not aided, by the Karma of their conduct in no matter what relation or association, so long as they lack or avoid Self-reliance, so long as they *depend* on anything or anyone for orders, for instruction, for inspiration, for energisation. *All* Nature is a vast School; *every* relation holds a lesson; every association an instruction in what to do and what not to do; every contact an opportunity to learn from the conduct of others, to teach by one's own; every moment, whether of isolation or association, an "ultimate moment" in which Light is gained or lost.

ON THE LOOKOUT

Impolite—But Accurate

A letter printed in the *Los Angeles Times,* May 11, 1931:

> I enclose an editorial in this morning's Times regarding the "branding of San Diego as a murder capital." I suppose nothing one can say would suffice to convince you newspaper editors that you, you editors, are largely responsible for the very crimes themselves. You state in the finishing clause of your editorial that evidently "the crimes are not of common authorship or in any way related save in that one crime of violence sometimes supplies a psychological impulse for others by other persons." Of course it does, you damn fools. Your papers wallow in spreading every detail of the crime and every degenerate and moron is spurred on by the "suggestion" to go and do likewise. Your activities to coin crime news into dollars are the Fagin instructors in the ways of crime to those unable to resist suggestion. Hence the crime cycles.

Our Editorial Reflection

> With all the horror inseparable from such affairs, four men were put to death in the electric chair at Rockview yesterday.
>
> These homicides committed by the state were infinitely more cruel than most murders, because the victims were not suddenly and unexpectedly dispatched but had been made to suffer during many nerve-wracking months the mental torture of waiting for their death.
>
> The state justifies this barbarity on the ground that it tends to prevent others from committing murder. But does it prevent? . . .
>
> Yet notwithstanding this constant flaunting of the terrible penalty before potential killers there is no noticeable diminishing in the number of murders.
>
> On the contrary the execution of Mrs. Schroeder and her companion was immediately followed by a perfect saturnalia of homicides in the very region in which they had committed their crime. It was almost as if the murderers had been encouraged to kill by the example set by the Commonwealth.

CRIME AND PUNISHMENT

Why should not State murder have its duly terrifying effect? Quite likely it does; but the very terror adds to the power of suggestion. Action tends always to flow through images generated by the imagination. The stronger the image, the greater tendency toward a given action in suggestible subjects, regardless of whether the weight behind the imprint is desire or terror. In fact many of the weird manifestations of Karma are due to fear—and repulsion—images carried forward from past lives. A dim perception of this fact has caused some authors to write upon the mysterious "demon of the perverse" which resides in every breast; one of the most striking of whose manifestions is the tendency in suggestible persons to leap off high places; and one of whose most common manifestations is to urge deeds whose picture is placed in the mind by emphatic proscription. The whole American nation is at present suffering from a mass manifestion of the latter.

INVISIBLE SUGGESTIONS

But these are only the most obvious and least important of the causes lying behind crime-suggestion.

> . . . executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They are ever rehearsing in *kama loka* their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. And that they succeed in such attempts the deeper students of Theosophy full well know. (*Ocean of Theosophy,* 1893, p. 108).

And this is the real reason behind the opposition of Theosophists—"deeper students" or not—to capital punishment; not "mawkish sentiment" or "maudlin sympathy"; both of which get pretty thoroughly ironed out of the system of the experienced Theosophist.

PANACEA IN EXCELSIS

Now that the world, under the pressure of self-created woes, is looking madly in all directions for salvation "free gratis," may we offer an editorial lifted bodily from the *Los Angeles News?*

Thirty-five hundred years ago a plain, humble citizen walked into a city where he found the usual unrest and dissatisfaction such as one finds in Los Angeles today. There was considerable turmoil in the city. Many people were dissatisfied with economic conditions, and were demanding that something be done about it. Thousands charged that big fellows on top were oppressing little fellows below. The Board of Public Works was accused of planning streets in a manner to benefit the rich and work a hardship on the poor. Taxes were a terrible burden; they were levied without regard for justice. The government generally was accused of being incompetent and inefficient.

The humble citizen, being aware of the need for civic righteousness, turned back the pages of history to learn what peoples had done in similar circumstances thousands and thousands of years earlier. At last he found the answer, and broadcast it as follows:

"The illustrious ancients, when they wished to make clear and to propagate the highest virtues in the world, put their states in proper order. Before putting their states in proper order, they regulated their own families. Before regulating their families, they cultivated their own selves. Before cultivating their own selves, they perfected their souls. Before perfecting their souls, they tried to be sincere in their thoughts. Before trying to be sincere in their thoughts, they extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things, and seeing them as they really were. When things were thus investigated, knowledge became complete. When knowledge was complete their thoughts became sincere. When their thoughts were sincere, their souls became perfect. When their souls were perfect, their own selves became cultivated. When their selves were cultivated, their own families became regulated. When their families were regulated, their states came to be put in proper order. When their states were in proper order, the whole world became peaceful and happy."

This humble citizen was Confucius. The man himself means nothing to us; even his name is unimportant. But his teachings on how to put the state in proper order represent fundamental truths that we hear little or nothing about in these days. In truth they are exactly opposite to the primitive, destructive thoughts with which Los Angeles has become all too familiar. The truth, as spoken in this instance by Confucius, has traveled down the centuries bringing comfort and strength to millions. Prejudice, bigotry, and shock

methods beget prejudice, bigotry and shock methods. They are as trivial as they are disgusting.

BOLSHEVIK MORALITY

As the result of an argument between a professor and a clergyman, Mr. Eugene Lyons, United Press Staff correspondent at Moscow, who has been there three years, was asked for information regarding the true case of the alleged morality—or lack thereof—under the Soviet regime. Mr. Lyons replied that the Soviet family laws are based upon certain simple principles as follows:

> First, that no man or woman may force another to live with him or her as man or wife; in other words, either party to a marriage may dissolve it at will without consulting the other.
>
> Second, that children are not punishable for the sins of their parents, wherefore there is no such thing as illegitimacy, infants born in wedlock or out of it being equally entitled to the protection of both their parents.
>
> Third, absolute equality for men and women in all human relationships.
>
> Fourth, full responsibility by fathers and mothers for their offspring, whether in free love, marriage, or after divorce.
>
> Statistics show a great increase in divorces as compared with prewar Russia. There is no way of reckoning how much of this is due to "easy divorces" and how much to the effects of social upheaval. The significant fact is that divorces are going down rather than up, as Bolshevism takes a firmer hold.

PRACTICAL RESULTANTS

As to the spirit of Russia under this rule, Mr. Lyons gives the following:

> The mass of the population, particularly the workers and the peasants, maintain their families as before.
>
> The new freedom has doubtless gone to the heads of some young people. But the overwhelming majority lives as of old. Among the Russian families of my personal acquaintance the family life is as close, as intimate, as any you can find at home.
>
> The outside world has heard so much about the divorce laws, the rights to free love, and birth-control, that it has a distorted idea of the Communist attitude toward morals.
>
> I have had a few Americans tell me after extended resi-

dence in Moscow that they found its morals more severe than in New York, or Berlin, or Paris. If anything, the leaders of the Soviet régime are "Puritans" in their attitude toward life.

Amusement for its own sake has something disreputable about it here, because people are so busy doing big economic jobs. The theater and movies are always "preaching" at the people — outsiders call this "proaganda," but the difference isn't so great after all.

Members of the Communist party are frequently expelled in disgrace because their personal lives are not up to the moral mark. Such expulsions don't often take place in our own Republican or Democratic parties.

The official morality of the Kremlin is for clean love, loyalty to one's life-partner, abstention from liquor, and even from cigarets.

The Bolshevik ideal of human conduct is Spartan. Whatever weakens the body or dissipates time is considered "socially unhealthy," which is another way of saying immoral.

The virtue of virtues, exalted every day in a thousand ways, is duty to the cause.

Russian Youth

Strangely enough, while numbers of our own young people are, by some peculiarly perverted mental process, holding up the state of affairs in Russia as an excuse for license on their own part, the boys and girls in a Moscow factory drew up a code of conduct which Mr. Lyons describes as follows:

It calls for loyalty to one man or woman, for abstention from intoxicants, for habits of health and cleanliness, for devotion to the country, and readiness to defend it against enemies.

In their personal lives the Communists who rule this land are supposed to serve as examples to the non-Communists.

Of the outstanding figures in the Soviet regime, one can say definitely that they are better behaved than almost any set of dominant personalities in other countries. The burden of work and worry which they carry in leading this extraordinary social, political, and economic experiment leaves them no margin or desire for personal adventure or indulgences.

He pertinently remarks that in these respects at least, it sounds like a Y.M.C.A. manual. Mr. Lyons is not alone in this view.

Practically all unprejudiced observers seem to testify to the same effect.

"MAGIC MIRRORS"

According to an Associated Press dispatch some time ago, scientists of Mexico City have gotten on the track of a "mirror" of *black onyx* supposed to have been owned by the unfortunate Montezuma. It was said to have been used for predicting the future; Montezuma himself is related to have seen in it his doom at the hands of the approaching Cortez. The old Japanese dynasties used mirrors in the same way. This seems to indicate that the Central American races originated in Asia.

It is undoubtedly true that the Asians and Central Americans are closely related; they are in fact both offshoots of Atlantis. But it is more likely that the forebears of Central Americans were never in Asia. It never occurs to the scientists, however, that the similarity of method in divination might have another basis than racial linkages; in a word that it might arise from the same consideration which causes the natural development of similar tools among races not in connection; namely utility based upon a natural law. The scientist sees nothing strange in the similar use of bow and arrow by Hindu and Amerind; it has never occurred to him to advance this as evidence of racial connection between India and America, because the development was too patently *natural.*

AN OLD SECRET

But in fact the use of polished opaque surfaces to induce "lucidity"—of which crystal-gazing is a survival—is a secret surviving down the ages from the earliest races, now almost lost through the atrophy of certain psychic characteristics. Fortunately, in our present races because such practices when not futile almost invariably lead to mediumism. Such actual knowledge as was derived from the practice came from the Inner Self and was not particularly due to any intrinsic properties of the reflector; this when used in a certain way merely served to objectivize an internal image—which could be of the future if the seer were sufficiently pure, wise, and inwardly developed. But for our present people, there is only one word for any such practices—beware!

Science still has much to learn about the properties of light reflected in various ways and from certain surfaces, of which the remarkable recent developments about polarized light may be

foreshadowings. Also it has much to learn about the effects of light from *certain bodies* reflected in ways which may be discovered.

A Great Error

The "planetesimal" theory, which has replaced the defunct "nebular hypothesis," is an advance on it in some ways, but still has a defect in its materialistic basis of "chance-happening." It assumes that the planets originated as masses torn out of the sun by a passing star. Sir James Jeans, a firm adherent of the idea, as also of the fallacy that the Cosmos is running down and dying, endeavors to seal up the human race in hopeless cosmic loneliness by some calculations regarding the possible frequency of planet formation. The close passage of two stars, he correctly says, happens too infrequently to allow of such a phenomenon as a solar system being born more than once in many millions of times. In other words the stars are nearly all lonely suns without populated systems.

To the Theosophist, who knows that they are centers of *life,* like our own sun—however far removed from our narrow organic definition of "life"—and that planets are born, reincarnated in the womb of the ether as naturally and constantly as human beings in living mothers, the view is almost bizarre in its narrow outlook.

Shortly there will be erected a telescope of unprecedented power, having a lens two hundred inches in diameter. Astronomers are expecting great things of it. It may well be that a great frequency of solar systems will be discovered or suspected through its agency. If so the planetesimal hypothesis will be as dead as the nebular, and something almost identical with the Theosophical doctrine *in its material aspect,* will have to take its place. Of course not all suns have planets; but enough of them have, so that the theory cannot stand for a moment when the truth is revealed.

A Scientific Ascetic

There is this to be said about science—however materialistic. In the nature of things it cannot help getting a good idea of what will and will not work in nature. It cannot be said to have much in the way of ethics; but it does have a fairly wide vision of natural law and the consequences of violation as expressed on the mental and material planes. As the result of observation and study, materialistic science has developed an odd, cold morality of its own. As, for instance, Dr. Ralph E. Danforth, who remarked some time ago

that it is "foolish of people to squander the energies of life, either before or after marriage"; and that it is "a deception to believe that they are enrching their lives by what really robs them and their future offspring." This is very near to an understanding of the fact that "deus est daemon inversus"; the most brutal manifestations of human nature are simply the highest creative faculties reversed, their energies drained out into the insatiable sands of sensuality. This is the reason why great creative genius is often coupled with sensuality; the uncontrolled power confined in too weak a vessel bursts forth in evil directions as well as good, to the ultimate destruction of its possessor. There are realms upon realms of power and knowledge not to be trespassed upon—hardly even to be guessed at—by the man of uncontrolled habits; he is crippled for just the same reason that a searchlight turned upon the swamps cannot be used at the same time to illumine the mountain top.

OWENS VALLEY, CALIFORNIA

In the Owens River Valley two hundred miles from Los Angeles, are visible great checkered squares of a lighter gray among the desert growth of shrubbery, where the land was once cultivated and fertile. The City of Los Angeles seized the waters upon which all this life once depended, buying out some of the farmers, but in general acquiring the water under such circumstances that the angry population resorted to dynamiting its aqueduct at one stage of the process. Now the process is being completed, and the bulk of the settlers are leaving the valley for the last time. This exodus is falling with terrible severity upon the Indians who have been dependent upon those settlers, despite the prayers and ceremonies to forgotten gods to which they are resorting.

Harry Carr put it succintly in the Los Angeles *Times:*

> With plenty of troubles of their own, the people of the Owens River Valley are atoning for a great wrong done the Indians of the Sierras.
>
> The early pioneers treated the Piutes with a treachery that would make a Chicago gunman blush with shame. There is no record in all human history equal to the iniquities of the western pioneer toward the Indian. The United States government did not lag far behind in the matter of lies, duplicity, broken promises, brutality, cruelty and double dealing.

> You can't tell me that we are not living in a better day. The present inhabitants of Owens River Valley — confronted by tragedies of their own — are feeding the Indians their forefathers did their best to starve.

The Karmic Web

But Chicago gunmen, to whom Mr. Carr correctly if unkindly likens our ancestors, *are* the Karmic reply to these misdeeds. Our massacres merely placed the aggrieved Red egos in white bodies, arming them with all the lethal resources of modern science. The ghosts of past misdeeds in this case do not ride the night winds with futile wails; they ride armored cars behind whose cushions lie ready "tommy-guns" and "pineapples." And they are not at all futile. Incidentally, the "crime-wave" has some time since overtaken Los Angeles, which has a greater crime rate per capita than Chicago—if not quite so well advertised.

Telepathic Atavism

An odd hypothesis to advance would be this: that the whole of radio science acts as a mnemonic to some people—a reminder of times when all "enjoyed" the power of telepathy, in Atlantean days. One is unable to understand otherwise the reason why a good many intelligent experimenters have tried to convey thoughts direct over the radio. Radio waves are a definitely known and measurable physical phenomenon; thought waves—hypothetical as yet to the world—are incommensurable and incomparable therewith; in a wholly different category of phenomena; in Theosophical terminology, on another "plane." Even if physical, it is obvious that thought vibrations must be on an altogether different set of octaves. Yet such experiments have been made; and what is more important, they have been successful. For this we have no less an authority than the National Broadcasting Company. That is to say, as many as 2½ percent of tests have been completely accurate. For even *one* to be *completely* accurate—if fairly complex—would establish the case. To say that any thoughts went over the *radio* is pure absurdity. What the radio actually did was to serve as an "aid to faith"—it stimulated in the minds of the experimenters the *feeling* that the thing could be done; which is as essential to communication by mouth as to that by telepathy. But that "feeling" could not have arisen had there not been a residual memory of the exercise of the power. The radio as an evidence of reincarnation is

casting itself in a new role; but one more useful than some hitherto played!

Telepathy itself as a fact is one of the most comprehensive and voluminous in all Nature. The mental food of the average man would be slight indeed—even more than now—were his brain not bathed night and day in the universal sea of thought and feeling emanating from all conscious beings. The statement seems wild to materialists; yet one does not have to be a "psychic" in order to observe its verification all about and especially within oneself.

THE REVERSE OF THE MEDAL

The unconscious but rapid development of new psychic powers in the race, predicted by H. P. Blavatsky as fated to bring about new work for psychology in more ways than one, has stimulated in some quarters the attempted use of "clairvoyance" and the like for the detection of criminals. It has met with some success, particularly in Germany.

It seems not to have occurred to the experimenters that such faculties, even though differentially distributed, must in some measure be the heritage of all if of any; and that if they could be used to prevent crime they are equally facile in propagating it. Yet the newspapers, with all their deep-dyed guilt, are not the only agents behind "crime waves." In fact the effect upon sick brains gets much of its power and flavor from the permeating unseen pressure of the poisoned "astral light" upon those same brains.

As a straw showing which way the wind blows, two unrelated pairs of boys attempted robbery in Los Angeles by an unusual method—particularly uncongenial to modern youth as involving an extensive amount of hard work. A Hollywood tailor shop and a Los Angeles bank were attacked by tunneling, simultaneously by these two pairs. Now for America this is a very unusual form of crime; it has been years since any notable case was recorded. That the idea was hit upon by one pair and picked up "out of the ether" by the other after being reinforced by thought and planning, is a hypothesis inevitable under Theosophical doctrine, and one which one day will be seriously considered by science. Even though this case might be invalidated by objective collusion, it is nevertheless typical in form of many in which there is no collusion or physical connection.

When these things are realized, criminology will take on another coloring and the "responsibility of society" now dwelt upon by

criminologists will have a new complexion. The "psychic" type of criminal—and there are vastly more of him than suspected—is merely the unconscious agent for carrying out those thoughts of the rest of us which we dare not objectivize for reasons of cowardice, respectability, or conscience. And there is little palliation of our guilt in the universal delusion that thought is not real, and crime performed in the secret vaults of the skull not culpable.

Advertising and "Extroversion"

It has long been apparent that in America anyone who indulges in serious thought—except along mechanical lines—becomes an object of distrust and suspicion; anyone who rashly expresses a desire for peace and quiet is set down as a victim of nerves and recommended to a sanitarium. Anyone with a taste for contemplation and especially a hanker for self-knowledge is set down as an "introvert," usually said with a sort of nasty ring indicating that a similar but less pleasant word might be used. The "extrovert" being held up as his healthy opposite, we are much indebted to the *Literary Digest* of Sept. 12, 1931, which enlightens us as to the nature of the latter, who, it appears, is both the advertising problem and the advertising hope of the future.

> The changing tempo—the increased importance of style; the restlessness and increased tendency to travel; and from the standpoint of business, what is most important, the tendency for tastes to shift and habits to change frequently and apparently unaccountably.
>
> There is unlimited evidence which shows that a consuming public such as ours today, consisting primarily of extroverts, is a public which gets bored with what it does, and with what it has, and with what it buys more quickly than a public partly or mainly comprised of introverts. Business, if it is to keep goods moving steadily and profitably, must adapt its marketing and advertising techniques to this change in the psychological make-up of the consuming public.
>
> Extroverts as consumers have broad but superficial tastes. Being broad, they tend to imitate the ways of life about them; being superficial, it is easy for them to change their ways of living. It is easy, therefore, for them to be changed from a tendency to buy one thing to a tendency to buy another.

In order to live comfortably, says the author, "virtually everybody is forced to become an extrovert." "The potential introvert is given no opportunity in this day and age to brood and meditate

and introspect, unless it be in an asylum or institution." No doubt that is the reason why a greater percentage of our people than known before in any age or nation are availing themselves of these harbors.

WAKING UP

Fortunately present economic conditions are forcing millions to look for self-sustentation, in contrast to the tendency of the past decade to kill the mind wholly and reduce the human being to an automaton of shallow but insatiable passions. Meantime, some of the fruits of an "extrovert" civilization are given thus by one of its victims:

> Your editorial, "Come Up for Air, Doctor," shows that you don't ride the subways or your powers of observation are limited.
>
> Please tell Dr. Ernest Sutherland Bates that he is absolutely correct when he speaks of the "beaten, gloomy faces." I've been riding the subways four solid years, so I speak from experience and a keen sense of observation.
>
> That hideousness is especially noticeable in the girls' faces. Their skin is yellow (make-up not withstanding), their walk shambling, their voices discordant—all charm completely gone, but they bravely carry on a pseudo-hilarity. I know, I'm one of them.
>
> We would gladly take Dr. Bates' advice, only for dependents, or lack of any other support, we cling to our poorly paid positions.
>
> One can't help but see that shattered nerves, wrought by subways, crowds and the deadening grind produce these "beaten, gloomy faces," and reduce a person's efficiency by 20 per cent—50 per cent in most cases. (*World-Telegram*, June 23, 1931).

The *Digest* writer predicts that in ten years or less we may be come wholly a nation of extroverts. In view of the present em bittered revolt, of which the above victim is a type, one may b permitted to doubt. In fact the biological laws governing nation forbid it, no nation in all history having as yet perished of mas insanity during its adolescence. We are evidently in for some kin of cure which will be as salutary to the corporate health as it wi be unpleasant to that large part of our population which waxe rich by pandering to madness.